

PROGRAMMING IN POLICE AND COMMUNITY RELATIONS

**NATURE OF MCCJ INVOLVEMENT**

Since 1947 National Conference Summer Workshops in Human Relations in different parts of the country have included among their participants members of local police forces, and in 1955 the organization entered into specific programming in Police and Community Relations when the first national Institute of such nature was held at Michigan State University under MCCJ sponsorship. This Institute has grown from an original attendance of 131 participants to a 1966 total of nearly 450 persons.

In the spring of the same year, 1955, the New Jersey Regional Office of MCCJ presented its first seminar in human relations to a local police force in that State. To date these programs have grown to the impressive figure of 34 such seminars by the spring of 1966. Meantime, regional offices of MCCJ throughout the country have included this important facet of programming in their activities, to the degree that it has been estimated in the summer of 1966 that approximately 200 such local or regional seminars have been held in at least 80 cities or meeting centers and in 29 States of the Union. An estimated 2000 command and supervisory officers from 47 of the United States have benefited from the Michigan State Institute program in eleven years, and somewhere in the neighborhood of 10,000 more police of all ranks have been involved in local and regional programs. In terms of Police human relations education and their exposure to the offerings of the best minds in the field, MCCJ has been the one medium through which this experience has been obtainable. In terms of financial investment through which this has been accomplished, it is estimated that more than a quarter of a million dollars of MCCJ funds have been spent in developing this aspect of national programming.

**RATIONALE FOR INVOLVEMENT**

A growing volume of complaint and discussion serves to highlight the unpleasant fact that public apathy, and withdrawal from responsibilities of law enforcement are being accompanied by a rapid increase in crime and in the complexity of police attempts to provide protection for the citizen. There is little evidence that leadership other than that supplied or stimulated by MCCJ has viewed this as a problem requiring immediate and consistent attention.

One significant and troublesome aspect of the total problem of police and community relations is the development of a police defensiveness and testiness which in turn is expanding the nature and volume of criticisms of police operations. Police reaction too frequently is to extend their authority and release their resentment upon those in the public least able to defend themselves. In essence, the laws of the jungle and the bannyard are operating far too extensively in contributing to the current downward spiral of police and community relations.

When one contemplates the direction such attitudes may take, and is able to note the impact upon relations between police and minority groups, the problem assumes disturbing proportions deserving the best thinking the community affords. It has been said that every race riot experienced in America could have been averted had there been even minimal attention given to the reading of observable signs of unrest, and had there been investment made in the proper orientation and sensitizing of police; these efforts being made to sharpen the faculty of seeing, feeling and sensing the trend of the racial climate long before it had

reached the explosive stage. This then is the challenge and the task that NCCJ has seen fit to accept. The magnitude of the task has been made so much greater, and demands upon our resources have increased almost beyond our ability to fulfill, due to the Civil Rights crusade and the campus unrest which have burst forth upon the country.

**POLICE BURDEN OF RESPONSIBILITY** The average citizen has little conception of the weighty responsibilities the public places upon police. The police job contains many distasteful aspects; calls for risk-taking that few people recognize or would be willing to assume themselves; requires a sense of duty, of dedication, of honor and of courage far beyond that of most other professions, and far above the level of compensation the public is willing to grant. Recruitment possibilities are seriously curtailed by the wages offered and job demands made, and the rigid and authoritarian controls required in police work further weed out the more scholarly, sensitive-minded persons who might respond to the call for a dedicated form of public service. In addition to these basic difficulties, the following are some of the historic, built-in and possibly inescapable handicaps which intrude themselves between police and the general public:

1. The police job basically is that of protecting the status quo of a society. Automatically, this ultimately results in acceptance of that status quo by individuals in police work, and designates as adversaries in the social setting all those who are in protest against the status quo.
2. The police job demands that law enforcement officers be granted power and authority possessed by no other segment of society. Possession of this authority (to bear arms, to intercept, question, search, apprehend, charge and incarcerate) gives rise in the public mind to suspicion, fear, even resentment of those who possess that which history teaches "tends to corrupt."
3. The police job, by its very nature, exposes officers of all ranks constantly to the seamy side of life. All the weaknesses of humanity are paraded in an unbroken stream before the prying, probing eyes of the police. Generally lacking the educational fortification received by trained social workers and news reporters who also share this form of exposure, police are much more prone to develop habits of cynicism, of prejudice and of arrogance. Without the supportive and strengthening effect of specialized training in human relations, the tendency and inclination are very strongly oriented toward unreasonable and inconsistent assertion of authority, particularly if such acts may be expressed with comparative impunity because of public indifference.
4. In America, police have had the never-ending difficulty of adjusting the harsh realities of police work to the idealistic concept of personal freedom as enunciated in the Bill of Rights. Increasing sophistication of law violators makes increasing demands upon police, to the degree that in day-to-day methods of securing evidence there are those who are tempted constantly to by-pass certain of the more refined areas of definition of the Bill of Rights. Police seek a sharp and clear answer, and there is

no simple answer. In all probability this will be a continuing dilemma as long as our nation stands. Refining and improving police methods is the natural answer to the system of checks and balances which prevails in a democratic society.

5. The nature of police work, the social and economic status shared by those who choose this profession, the authoritarian controls necessary for maintenance of order, efficiency and discipline, and the great degree of interdependence which must exist between members of a department, ultimately create within police circles almost all of the attributes of "minority group" members. Attitudes manifested through this kind of identification represent the greatest of difficulties in "getting through" to police in any kind of program development of dialogue effort. Suspicion, distrust, prejudice, cynical rejection of "do-gooders" and "Egg-heads" tend to close doors of the mind to broader awareness and deeper understanding so necessary to effective police work. A very great part of police failure, when it occurs, can be traced to limited perspectives that closed minds reveal.

**MINORITY GROUP** Cast invariably in an adversary role in the social scene, racial  
**CONDITIONING** and ethnic minorities in the American community also are victims of history, and are products of environments that influence their relationships to the dominant society. Particularly does this relate to their contacts with and attitudes toward the highly visible and authoritative symbols of that society, the Police.

To be able effectively to cope with problems of minorities requires first an understanding of those minorities; of the forces which have shunted them into the backstream of society; of the historical and current influences which provide the motivating forces in their group and personal development and adjustment. In this context, minorities in any community may be identified by all or a majority of the following criteria:

1. **Visibility**: meaning those identifying characteristics which mark them as "different"; those characteristics which enable one to single out the "different" one at a glance or on chance contact. In every such instance, "difference" carries with it the connotation of inferiority, hence something to be avoided, to suspect or fear.
2. **Numbers**: that is, a highly visible element in society which exists in such numbers as to be obtrusive, irritating or, in some degree, frightening.
3. **Threats**: by "difference" and obtrusiveness in numbers, presenting a threat in one or several areas of one's imagination; such for instance as, job threat, threat to political control, threat to accepted pattern of homogeneous community life, etc., etc.
4. **Assimilability**: meaning a concern with the commonly accepted value judgments which presume to measure a man's worth by his ability to conform to outward and material criteria of acceptability. One of the standard tests of Social Distance permits the rating of individuals from various racial, ethnic and social backgrounds as to their acceptability to the test subject. The result is that test subject's notion of the assimilability of the "different" one.

5. History of Contact: In America, members of every ethnic and racial group at some time and place in our national history were strangers and "different" individuals from the others. The pace of assimilation of each successive group of immigrants was measured by each of the foregoing criteria, plus factors of peaceful or of hostile sharing of space; by the factors of use and misuse of human resources of one by the other. The more turbulent or guilt-producing that history, the less acceptable the minority.
6. Communication: In a free society the theory is that open communication tends ultimately to rub smooth the irritating points of initial and strange or threatening contact. The uninhibited operation of the five preceding criteria, however, tends to interrupt or interfere completely with free-flowing communication, which then means the perpetuation of the negative pattern; e.g. patterns of racial segregation flowing out of a slave-owning society and a turbulent racial history, have permitted extremely little open communication over the generations.
7. Exploitation: any group caught in the vicious cycle signified by the preceding criteria automatically becomes the pariah group in society. Any and every advantage that the stronger may take of the weaker becomes part of an ongoing and ultimately sanctioned pattern. America's minority group problem, therefore, whether referring to the Negro, the Latin or the American Indian, is that each group is victim of employment discrimination, hence extreme poverty; each must accustom himself to use of the discarded and rejected goods, housing, facilities, opportunities - wherever or whenever the prior claim of the majority group member may be served.
8. Reaction: Any group of normal human beings exposed to conditions implied in these several criteria, will react in some negative fashion, ranging from examples of the deadly passivity of some residents of the reservation system or the sharecropper shack, to the hot-eyed nihilism of black nationalists. These normal reactions of normal people to abnormal conditions are subsequently pointed out as reasons for maintaining the system. (Note: It may prove to be an interesting exercise to test these several criteria against the oft-repeated statement that Police themselves constitute a minority group.)

With specific reference to the American Negro, whose minority group status defies comparison with that of any other, there must be added a number of additional factors which have served to disturb an even transition from stranger to full-fledged citizen. Aside from obvious differentials of higher visibility due to pigmentation, greater number than any other minority, and innumerable threats growing out of guilt-feelings accumulated over three and a half centuries, American Negroes bear these added burdens as they make orderly claims for admission to American society:

1. The trauma associated with the forcible abduction and introduction of the African into the Western world, is in no way associated with the white immigrant's pain of separation from his old world associations; but it has had a deeper meaning to the conscience of the abductor and his descendants. The Negro's entry, therefore, carried with it none of the hopes and dreams and will to achieve that has marked the transition of all other immigrants - even our Latin brothers.

2. The Negro alone of all immigrant groups, experienced forceful, immediate and complete separation from his religious beliefs, rites, customs and practices, with only a highly diluted substitute provided in the stead of his originally vigorous, strongly disciplinary form of religious expression.
3. The Negro alone was subjected to immediate and almost complete eradication of his original culture patterns and social controls, out of which were fashioned the disciplines of the past. In their place were imposed the externally applied disciplines from another culture, without sympathetic motivation or purpose, and to the single end that the vassal group would be made more tractable and exploitable.
4. The Negro alone, from the outset, was denied the right to maintain the integrity of a family entity and the disciplinary controls and fruits of interdependence springing therefrom. A slave's family could be invaded or divided with impunity, and the lash or the rope awaited him who dared to question the right of the invader. This was and is the basic evil in the infliction of a double standard of morals and of values upon an entire group of people.
5. To a greater degree than can apply to any other minority, the Negro has been denied access to educational opportunity - by law in total exclusion from such exposure for two and a half centuries; and by extra-legal methods for a century longer.
6. The Negro alone has been denied in a wide area of the land, and discouraged in the rest of the nation, the benefits of basic property rights, of participation in insurance and other economic means for building estate for the future, and of participation fully in citizenship rights. For him there never has been an "Americanisation Program."
7. With the problem of Police and Minority Group relations confronting the nation, and with these racially-inspired handicaps influencing the attitudes of the Negro minority particularly, it is well to remember that throughout his residence in the western world, three centuries of Negro contact with police, visible symbols of an oppressive society, have been largely experiences with injustice, pain and fear. Generations of Negro children and youth have lived with the day-by-day experiences of their elders' encounters with police officials. That the majority of these experiences were in the cane-brakes of Louisiana, the cotton fields of Georgia or the tobacco fields of Virginia, in no way dims the sharpness of pain these memories evoke, even when the plantation child ultimately becomes the adult factory worker in Cleveland or Detroit.

REMEDIAL  
PROGRAM  
DIRECTION

A recitation of such seemingly insurmountable obstacles to effective programming does not in the least suggest a discouraged approach to the resolution of the problem. In both minorities, the Police and the Negro specifically, and in the general public, there are reasonable, responsible and far-sighted people who see the need for corrective work and who respond readily to enlightened leadership that can present a convincing program idea. The National Conference's standing in most American communities is such that the least of our difficulties will be that of

gaining public support of an intelligently balanced program in police and community relations. With the backing of the larger community leadership, as reflected in our Board and Committee membership, the more difficult task is that of securing minority group acceptance. Particularly will this be true in communities where NCCJ has built a reputation of skirting racial issues. The most difficult task is that of securing full, active response from police. It may be said at this time, that police are more receptive to such approach today than ever before in history; the wave of racial protest is making its impact.

In general terms, program content should be geared toward (1) arousing the general public to its responsibilities toward attainment of better law enforcement, and (2) aiding police in their desire and need for professional status. This latter goal must of necessity embrace higher selection standards made possible by higher compensation rates and benefits, improved educational and training preparation of recruits and of veterans, and broader perspective and conceptualization of effective police work in our changing society. The original form of NCCJ Police Institutes has carried a design closely meeting these purposes.

A third program facet or goal is that of involving minority group leadership. NCCJ reputation in the community, and the community organization skills possessed by our personnel provide us with means to implement this phase of program development; that is, the building of communication bridges between police and minorities.

The NCCJ Institute pattern is an opening operation, and a series of these on local, regional or area-wide levels help accustom the whole community, including police leadership, to the enlightened practice of communicating. These lead, by skillful direction, into consideration of specialized training of police, in in-service work for veterans as well as in academy offerings for recruits. In both operations the best brains of the community, from the business, political, law enforcement and academic worlds, are invited to present the pros and cons of every important issue or question. It is of more than incidental import, to mention that these several operations referred to above represent one of the most effective public relations program ventures now available to NCCJ, when wisely exploited.

#### NCCJ PROGRAM EMPHASES AND RATIONALE

With a few exceptions, NCCJ reference to Police and Community Relations programming has been equated with a one-shot Institute approach. Rapid development in the downward spiral of community relations has required a second look at this concept, and now requires a spelling-out in some detail what our responsibilities and opportunities are.

1. The local, annual Institute, for Police almost exclusively, has played an important role, and will continue to play a role in those communities that have not moved out into this program area at all. It is a convenient, effective and non-threatening means of reaching police through the wall of suspicion which separates them from human relations organizations. It is important that NCCJ continue to employ and improve upon this approach, but it is equally important that we recognize that it has but limited returns to offer, if this is to be the total of our investment in this program area.

2. A promising second step is that of broadening the base of the Institute idea to include civilian participants up to 35% or 40% of an assembly, as a means of introducing the dialogue. Although difficult to secure civilian response, diligent efforts should be made to have wide representation from business, professions, public service, press, clergy, etc., etc., in addition to the human relations specialists who are more prone to respond.
3. A third step that can emerge from the preceding operations, is inauguration of improvement of human relations units of training in police academies, for recruits and for in-service education of veterans. It may be important to mention a semantical trap hidden in our casual use of "training" and "education" as interchangeable terms. It has been noted that in different departments there is a hypersensitivity in response to these terms: one department will assert indignantly that "training" applies exclusively to the technical aspects of police preparation, and that our offerings are "education". Others will take the position that our offering of "education" is an implied criticism of low academic achievement of police officers. Play it by ear!

It is recognized that there are many smaller communities which do not operate academies, nor are their men exposed anywhere in the geographic environs to this educational experience. Specific programming on the part of NCCJ leadership, involving the supervisory and command officer level of one or several adjacent communities, can supply a serious need. In this regard, too, it may be well to inquire into the possible existence of a pro tempore academy being operated by the State Police or Highway Patrol for officers from such smaller communities, and where found, attempt to have Human Relations units introduced into these programs.

4. Many police departments in the country already have Human Relations units, but program and extent of authority for program development differ widely from city to city. It would appear to be in the interest of this general program if such units could be established everywhere, and in good faith. This latter observation is in recognition of the fact that some units have been created for the cynical purpose of "sitting on the lid" in obviating any further commitment of the department to human relations emphases.

NCCJ professionals can be helpful (1) in seeking appointment of the department officer best equipped for this job; (2) securing commitment of the Commissioner and/or Chief to a broad, constructive program with NCCJ assists; and (3) in aiding the unit leadership discern and pursue a course best designed to fit into a coordinated program.

5. With increasing involvement of Police and civilian leadership in one or more of the foregoing activities, there comes the opportune time to introduce that which currently represents NCCJ's ultimate program aim; viz., the development of ongoing dialogue programs at the grass-roots level of a community. It is here where the barriers are built higher, the misunderstandings greater, and the potential for conflict unlimited. Here is where the greatest amount of effective repair work can be done to give meaning to the term "Police and Community Relations". The St. Louis plan is presently the best developed example of this type of programming, although a number of other communities are embarking upon this course.

In brief, it means the mobilization of the natural spokesmanship and leadership of a precinct neighborhood; enlightened police leadership making the initial overtures, with NCCJ guidance and assistance. In regularly scheduled meetings of a council in precinct headquarters or some neutral ground, citizens and officers exchange views, gripes, suggestions, criticisms. Skilled lay leadership of the "town meeting" plan of operation is good insurance, as opposed to uncertain, or biased or authoritarian leadership. Several of the initial meetings of this nature may develop into no more than adversary exchanges, but if handled with patience and skill, will have a therapeutic value leading to constructive use of subsequent sessions.

In most instances it is suggested that the council form its own formal or semi-formal type of organization, with officers, by-laws, statement of purpose, etc. As other precincts join the movement, the council president becomes the precinct representative in a central executive council meeting in conference with high police and public officials. Through such system of communication, the will of the citizens of each precinct neighborhood is registered and their interests aired. An inevitable by-product is that of the involvement of more and more of such citizens in the practical problems of law enforcement and maintenance of the peace in their respective neighborhoods.

An important NCCJ responsibility is that of assuring each precinct council of good program planning, as insurance against the waning of interest and disintegration of a movement. The employment of the "Pilot Program" trial technique is strongly recommended to any community initially embarking upon this program idea.

**NCCJ POSITION  
ON SPECIFIC  
ISSUES**

As has been said before, Police constitute a "minority group" in the fullest sense. Attitudes in police circles, generally, are those of suspicion and distrust, group defensiveness and high emotional response to anything considered threatening, however remotely. These emotional qualities, shared by racial minorities in similar kind and degree, are the strongest arguments for a respected third party entering the field and playing the role of the convener and mediator; it is highly improbable that either of the principle parties would take the initiative in making overtures, or be responsive if the other were to do so. This means in addition, however, that the principal issues which presently provide a battleground, are issues which both take very seriously, and consider very emotionally, with little opportunity for reason and logic to enter the arena. NCCJ has not and probably will not take a public stand in determining the "right" and "wrong" of these several questions, but it is imperative that in our role of community counselor we shall have engaged in some serious thinking as to their implications. It is not intended here to enter into an exhaustive analysis of each, but to present a few pros and cons as a stimulus to further thinking.

**"POLICE ARE  
BEING HAND-  
CUFFED BY BAD  
COURT DECISIONS"**

Earlier in this presentation reference was made to the unavoidable conflict between day-to-day police methods as they are confronted by the harsh realities of their increasingly complex jobs, on the one hand, and the guarantees granted by the Bill of Rights from which Courts make their judgments, on the other. A series of United States Supreme Court decisions in the past decade have been interpreted by police throughout the nation as moves by a disoriented group of Justices, designed to create



problems for police and to ease the way for law violators. The civil libertarian's point of view is that the Supreme Court has been tardy in recognizing evils that have crept into police methods since the almost unlimited license that prevailed during the roaring Prohibition days, and that the Mapp, Mallory, Escobedo and other significant decisions are bringing us back to forgotten landmarks in law enforcement.

Police insist that their rights to exercise certain freedoms in the use of listening devices, in search and seizure and in the extraction of confessions, are the public's only insurance against the forays of a growing criminal element. Libertarians and Courts take the position that police have fallen into the relatively easy practices of obtaining evidence and extracting confessions of involuntary nature, as a substitute for more scientific, more studied, more diligent exercise of police talent and experience.

There is no pure black or white in the resolution of this conflict situation. The vast gray areas can be cleared and sharpened only by objective debate such as San Francisco WOCJ initiated on January 31 and February 1, 1966.

**"A COMMUNIST CONSPIRACY IS DESTROYING LAW ENFORCEMENT"**

The issue of police brutality, raised in every section of the United States is one of extremely high emotional content. Here again, the gray area is much more extensive than either the black or white, but this does not and should not prevent the open mind from recognizing that the black and white areas do exist and do require attention. First, it is necessary to examine the term

"brutality" and what it is supposed to imply. The police officer charged with this offense, defends himself on the ground that he did not administer brutal treatment upon a suspect or adversary, except in the protection of his own life and limb. "Brutality" to him means a lacerated scalp, extensive bruises or a bullet wound. To the minority group militant spokesman, "Brutality" may mean unnecessary shoving or pushing to the ground, the unnecessary and enflaming misuse of a night stick poked in the stomach or thrust across the Adams apple - even the unnecessary resort to brutalizing manhandling that leaves no bruises or sores that leave only emotional scars. Debate between these two never reach the point of definition of terms.

The Negro spokesman or the civil libertarian insists that maintenance of order requires calm, firm judgment and action by police, without unnecessary show or resort to force; police say that to keep groups or incipient mobs in control, they must act fast and firmly, without kid gloves treatment, to stay on top of situations; that "politeness" in handling such situations is unrealistic and invites negative responses from potential violators who read this politeness as weakness or fear. The accusers say that continued exercise of unrestrained police power and brutalizing practices are the surest way to the police state and to the encouragement of anti-minority elements in similar disregard of basic human rights of a minority member. The defenders say that all, or most all, of protest incidents voicing demands for citizenship rights, do not spring spontaneously from within the minority group, but are the results of Communist agitation for the specific purpose of weakening the effectiveness of police controls and for ultimate destruction of the government. Both points of view, rising from fear and anger, are beclouded by emotions, and little chance for voluntary meeting toward resolution of the problem can be expected. It seems very certain, however, that some machinery must be produced as a means of restoring confidence of both sides that their rights shall not be over-ridden in the quest for solutions.

**CIVILIAN  
REVIEW  
BOARDS**

The sharpest point of difference in views in Police and Community relations, is the issue of creation of Police Review Boards. One ostensible approach to this problem has been the appointment by police administrators of review boards within a department, composed exclusively of command officers of the department. In most departments this is standard procedure and not created for the purpose of meeting minority group complaints, per se. Minority accusation, however, is that such review boards take a dim view of racial complaints and serve the comforting role of whitewashing any police officer charged with an offense against a minority group member, even one involving the alleged unnecessary slaying of a suspect. The review boards, on the other hand, invariably counter with presentation of evidence, acquired and evaluated by their own professional associates, that showed the action to have been necessary in protection of the officer's life. Each dismissal of a "brutality" complaint serves mainly to aggravate and accentuate the dissatisfactions of minority group spokesmen, and to sensitize many more people for whom the term had had no meaning.

Out of these aggravations has come the insistent demand for a Civilian Review Board, to take the investigatory and evaluative responsibility out of the hands of police. Philosophically, this is completely in line with the American ideal - that of protecting the populace from an all-powerful police; the ideal which maintains that all arms of the military or policing function shall be governed by civilians. To civil libertarians, this is a modest and reasonable demand; to the police it is a threat to expose them helplessly to the political determinations of non-police who are responsive to the demands of the mob. On both sides, without any definitive lines being drawn, the term implies that a group of citizens shall have the authority to receive and investigate complaints, make judicial determinations and fix penalties, all to be done over, above and remote from police administrative responsibilities and rights. These opposing views and interpretations, again, represent the black and white areas; neither side has given any serious and consistent consideration to the vast areas of grey within which may be found at least a tolerable situation for both.

Any area of human conflict that is so laden with emotion and is subject to such little rational discussion, requires the ventilation of governed debate and dialogue. It is in response to such needs that NCCJ exists. There is grave need for the objective involvement of the neutral convener in at least two of the issues outlined above. Such involvement does not and should not imply expression of a partisan interest, despite the acknowledged difficulty of remaining non-partisan. While NCCJ may go about its initial task of accelerating the training and educational development of police in all parts of the country, much of this effort will be purposeless unless we are able to help police, minority group leadership and majority community to seek a meeting of minds in these areas of bitter contention.

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June 10, 1966

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### PROGRAM MATERIALS

The following materials are suggested for reading for the variety of program ideas they may suggest:

- CIVIL DISOBEDIENCE, an Occasional Paper synthesizing discussions on this difficult subject by outstanding authorities. Fund for the Republic, Inc. 1966.
- HUMAN RELATIONS IN LAW ENFORCEMENT - NCCJ pamphlet of remarks by former Commissioner of New York Police, Michael J. Murphy.
- THE POLICE AND THE CIVIL RIGHTS ACT, available to Police Officials on request to the International Association of Chiefs of Police; published by the Potomac Institute, 1501 E. 18th St. N.W., Washington, D.C.
- THE POLICE AND COMMUNITY CONFLICT, by William P. Brown, Ph.D., former Inspector, New York Police Department. Published by NCCJ.
- THE POLICE CHIEF, official organ of The International Association of Chiefs of Police, 1319 18th St. N.W., Washington, D.C.  
Vol. XXXI, No. 9, Sept. 1964, for series of articles on Civil Rights and the Police.  
Vol. XXXII, No. 3, Mar. 1965, for detailed description of St. Louis Precinct Council program.
- POLICE-COMMUNITY RELATIONS IN ST. LOUIS, Experience Report 103; reprint by NCCJ of an article originally in its Community Relations Service of the U. S. Conference of Mayors; an NCCJ pamphlet.
- POLICE-COMMUNITY RELATIONS COURSE, Training Manual prepared by the New Jersey Department of Law and Public Safety, Division on Civil Rights, 52 West State Street, Trenton, New Jersey.
- PSYCHIATRIC ASPECTS OF POLICE-COMMUNITY RELATIONS, by Chester M. Pierce, M.D., Oklahoma School of Medicine, University of Oklahoma. Reprint from MENTAL HYGIENE, Vol. 46, No. 1, Jan. 1962.

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THE POLICE AND RACE RELATIONS, A Selected Bibliography. The American Jewish Committee, Institute on Human Relations, 165 East 56th St. New York, New York. 10022.

(Note: A sample copy of this publication was sent to each Regional Office April 13, 1966. It is not stocked by NCCJ.)

A BIBLIOGRAPHY ON POLICE AND COMMUNITY RELATIONS. The National Center on Police and Community Relations, Michigan State University, East Lansing Michigan 48823.

(Note: This publication, compiled by Lou Redelet's staff, was prepared in limited number and is not stocked by NCCJ. It is the most complete listing of reference data on this subject currently extant.)